

(1 Peter - Part 4): The Christians Inheritance

by A.W. Tozer

A.W. Tozer explores the limitless inheritance and hope available to Christians through their relationship with God.

Duration: 31:11

Scripture: Matthew 6:33, Matthew 25:21, Philippians 3:13-14, Hebrews 11:6, Revelation 2:10

Topics: "Inheritance"

Description

In this sermon, the preacher emphasizes the importance of looking forward and not dwelling on the past. He uses the example of a baseball player who never looks back and trusts that God will take care of what comes next. The preacher highlights that a Christian's future is more glorious than their past, and even a moment with God is more wonderful than years on earth. He warns against looking back like Lot's wife and encourages believers to keep their focus on Jesus. The sermon also discusses the concept of earning rewards from God, explaining that it is more about meeting conditions for God to bestow blessings rather than actually earning them. Overall, the message emphasizes the need for Christians to keep their eyes on the future and not get stuck in the past.

Transcript

Prepare an apostle of Jesus Christ for the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Lithuania. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, and obedience and sprinkling of the blood of Jesus Christ, grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that faith is not a way reserved in heaven for you, but kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Now, Peter here says that these strangers, these believers who were scattered about, were elect and begotten. And the electing and the begetting are means up unto a hope and an inheritance. They lead into a hope and an inheritance.

We would be better Christians and wiser students if we would remember this, that God rarely uses periods. We might speak in the language of a stenographer or an editor. I might say that God rarely uses periods.

Almost always they are colons or atosemicals. There rarely is a full stop. Usually God will put down a full stop.

Rarely though. Mostly everything God does becomes a means toward something else that he's planning to do. So when God elects a man, that doesn't mean that that man is to sit down calmly and say, I have arrived.

For the election is unto a begetting. And when a man is begotten of the Spirit and becomes a Christian, it is not to be said, now I have arrived. Put a period there, right finest across the bottom of the page.

For that also is not true. God begets us unto and up into. And that which is before us is always greater than that which is behind us.

Now he says that we are begotten unto a hope and an inheritance. Last week I talked about the hope. This week briefly I want to talk about the inheritance.

Now the begotten one is a beneficiary of God. And I want to stop and say, at the expense of good culture, but to the point then that we might get the facts straight, that this is not a figure of speech. When I say that the begotten one, the true Christian, is a beneficiary of God, I am not using poetry.

This is not a figure, nor is this verse an isolated reference. This truth is openly taught from Matthew to Revelation, more than that. It's openly taught from Genesis to Revelation, that the true believer is a beneficiary of God.

That is, he stands to benefit. God being who he is, God's beneficences, his benefits, are infinite and limitless. Now when we benefit from another, we benefit from our parents.

Our parents can give us certain physical and mental inheritances. We get what we get. They can't give us what they don't have.

When we get what we get, we've gotten that. Then, in a sorted and earthly way, sometimes our parents also are able to leave us an inheritance. I mean it's sorted and earthly when we introduce it into this holy place.

Able to leave us an inheritance, a legacy. And that's perfectly proper and right, and even scriptural, that they should if they can. And that also has a limit.

Even a Rockefeller can inherit from his father only what his father had, not anymore. Even a J.P. Morgan, if he had any children, could leave them only what he had. Your parents can leave you only what they have.

My father used to drive along the way and point to great areas of land and say, I had hope before I died. But I could have that and could leave it to you. He never left us anything.

He signed a quick claim deed for one little piece of property. I did, gladly, joyously, quickly, and sent an airmail special back so they'd get it. I didn't want anything they could leave me.

But our parents can leave us something, but it's always limited. But God being who he is, the inheritance we receive from God is always limitless. The word infinite means limitless.

We could help ourselves a lot if we could remember that. That when a preacher or a hymn or something talks about infinitude or infinite, they always mean that which is limited or limited. And when we say that the inheritance we receive must be equal to the God who gives it, because God does not deal in things that are merely finite.

God always touches with infinitude everything that he touches, so that the inheritance which the child of God receives is limitless and infinite. For that reason, it is very hard to write a hymn that can state the facts, all the facts. They can only sketch it.

They can only gather seashells on the shore of the vast ocean that stretches away there, with island upon island, all belonging to God in redemption, or to his people in redemption, coming from him. So it is always well to remember that when your highest flights of imagination have winged their way upward, you can be sure you have never quite reached as high as it goes, because always your imagination's pauser runs out of energy and falls weakly to the ground. But the limitless, infinite benefactions of God Almighty to his redeemed ones have no limit to them.

Now, the Christian receives, or stands to receive, riches for all parts of his being. We are mental and physical and moral and spiritual, and I suppose we say social. We are all these.

Some Christians don't like the word social, because they think it means going to church and eating out of a box. Church social. But we are social.

We do have relationships. We have a relationship to the neighbor next door. We have a relationship to our precinct.

We have a relationship to our state, to our country, and, in a larger way, to the whole world. So the Christian does have a social relationship. And I have always insisted, though the editors have tried to plow around this one, I've always insisted that Barnard knew what he was writing about when he said, I know not, oh, I know not what social joys are there, what radiancy of joy, what joy beyond compare, writing about heaven.

He says there are social joys in heaven, and that is perfectly true. So man does have a social relationship. But he has a spiritual life and a moral life and a mental life and a physical life.

He may also have hidden parts or facets to his life that are not thus classified. But we are more than a mental being. We are more than a physical being, thank God.

We are more than a moral being, though morality touches all the rest of our being, or should. And we are more than a spiritual being. Though we were not spiritual beings, we would not be better much than them.

So we have the spiritual and the moral and the mental and the physical, plus the social, seeing that there are others beside ourselves. Now we receive, or stand to receive, infinite amounts of riches given to all of these parts of our nature. A Christian, I said last week, can die.

A Christian can die. Also, a Christian can get old. A sinner shouldn't.

A sinner has no right to. There's no ground for it, no moral right. No sinner has any right to get old.

Because the older he gets, the nearer he gets to the grave and judgment and hell. But a Christian can afford to get old, he can afford to get sick, he can afford to die. Because all that's happening is his physical

body is receiving a certain breakdown.

But God has made provision for that physical body. And he's made provision for the mental life and the moral life and the spiritual life. And I say that the amount of this is unsearchable.

That's a good word. You know, it was Parent Darrell that said when a Christian didn't know what to call it, and I think he had something there all right. He meant it in a nasty way, but I take it in a nice, friendly way.

Because the Christian runs into mystery almost everywhere he looks. The difference between him and the world is that the world is always running into mystery, but they call it science or something, where we have, frankly, admit we don't know what it is. So, there's mystery everywhere.

But that word unsearchable is a good word. I don't know what it means. But we talk about the unsearchable riches of Christ.

Riches, I suppose, that cannot be counted, that cannot be searched into, that have so many glorious ramifications and endless qualities about them that they cannot be searched into nor searched out. They are the unsearchable riches of Christ. And because God is who he is, and the Christian stands in the relationships as he does, therefore the Christian receives or stands to receive these unsearchable riches.

Now, God's benefactors are dispensed in three ways. You might take this down. I don't know whether anybody ever does or not.

But you might take this thought down because I think it would do you some good when you think and pray and when you read your Bible. God dispenses to his believing children, his benefaction, his unsearchable riches, in three different ways, three that I know of. Maybe there are ways I don't know about, but three plain ones that even I can find.

They are by direct, present bestowment. There are some things that God gives directly now, in this present age, while we're still on our feet, still alive, still conscious, still here in this veil of tears and laughter. By direct, present bestowment, God gives, for instance, forgiveness.

He bestows forgiveness upon a believing child. He gives life to his believing children. Life is a present bestowment.

It is not an inheritance to be received sometime in the future. It is now a present gift which we have. Half eternal life is in the past tense.

He has it, he has it the moment he lives. Then God gives us sonship also. And we become sons.

We are sons of God. And there are many other gifts which God now bestows upon his children. Either we have these or we are not God's children.

And if we are God's children, then we do have these. And also there are countless little gifts, made too much of, I think, by God's people, maybe. Countless little gifts.

We ask God to help us to give us this or do something for us or send us that, and the Lord mercifully does it. And we make a great deal of it. But mostly those are trifling things and passions.

But the great, lasting gifts of forgiveness, eternal life and sonship and reinstatement in favor with God, these are the lasting gifts. But the other kinds, where God sends bread when you're hungry and gives you... Those are valuable and they're not to be made light of, for anything that comes down from God is good. But they're certainly not as important as the others that we have mentioned.

So there are some gifts that you can now receive. Then God has a second way of dispensing his blessing, and that is by giving it as a reward for true service. This is too well known and too often taught for me to go into as much this morning.

But the Bible is full of that. But the riches of God come in the nature of a reward. It all belongs to God and there is no sense in which we can earn it.

We talk about earning a reward, and I guess the word does occur there. But really, earning is not the word to use. It's meeting a condition whereby and under which God can bestow blessing as a reward for meeting that condition.

He said that, blessed are you because you have been faithful in a few things. I will therefore make thee rule over others. And other places in the Bible he talks about the reward that he will give.

Be thou faithful unto death and I will give thee a crown that God bestows as a result of faithful, loyal service. And they come in the future. They are not yet to be received.

Then there is that which especially we would note this morning, the benefactions that come to us by inheritance. That is, they are also not to be received yet. But also they are not the result of anything we do, any faithfulness that we may have or show.

They are the result of a relationship coming from one who possesses to another whom the one who possesses delights to honor and who can establish his rightful claims. That's why we have courts and that's why we have wills and that's why they probate wills because we must establish our right to an inheritance. An inheritance, I say, comes from one to another who has maintained a certain relationship, proper relationship toward the one who has.

The one who has gives to the one who has not. And the one who has not receives from the one who has by virtue of a relationship which can be established and a rightful claim which can be proved. Now I repeat that that is not earned at present.

A boy may be very much of an ingrate and yet may easily prove his right to an inheritance because the father delighted to honor him and made him his sole heir. And he has written a will and it's on record that when he dies it's only a matter of going before the proper authorities and proving the right to that inheritance. It's the right resulting from a relationship, not the result of goodness necessary.

So there is an inheritance which belongs to the children of God by virtue of the fact that they are children of God. And I want you to note how upside down and backwards earthly things are. Among men a legacy comes upon the death of the testator, the death of the one who gives the legacy.

But among the things of God and with God the legacy comes upon the death of the legacy that is the person who inherits. That's all confused enough, without my confusing it anymore, but let me soften back off here and put it like this. That a man has a son, an only son.

He makes that son of his, the wife we'll say being dead, he makes that son of his sole heir. He makes a will giving everything he has to that son. But as long as the father lives, the will is not in operation.

Then one day the father dies. After no proper mourning time in the funeral, the son goes before this or his and proves that he is the one who received and he gets because the father has died and the will has become operated by a dead. Now it's exactly the other way around in the kingdom of God.

The father gives an inheritance to his children. But that inheritance does not come upon the death of God but upon the death of the children. Or the coming of Christ which adds up to the same.

Paul knew about it and expected it. He expected his reward and wrote about it. He also wrote about the inheritance.

He talked about being co-heirs with Christ. So God does not die, though we sing when God the mighty maker dies for man, but when the creature of sin in the book of Hebrews does turn this around and make an illustration out of it there. But as we're looking at it this morning, the inheritance the Christian receives, he receives only by dying.

So I said not only can a Christian die, but if we were as spiritual as we ought to be, we might look forward with a lot of pleasure to death. And yet if we are believers in the second advent of the Savior, we'll be looking for that second advent. Common sense, and the perspective of history, and the testimony of the saints, and reason, and the Bible, all agree with one voice to say, he may come before you die.

But it's nevertheless appointed unto man wants to die. So it's entirely possible that the Christian may die before the Lord comes. If he does, he cannot only afford to, he's better off for being so.

Paul said, it's far better that I go to be with the Lord. That's far better. There's a difference between being down here and being up there.

There's a difference between being good and far better. Concluding. A Christian's future is before him.

I'll give you time to smile about that one. Say, there's a bromide, self-evident, cliché if ever one was uttered. A Christian's future is before him.

And I assure you that is not a self-evident banality. It is rather a truth that we had better ponder, because for many Christians their future is, their glory is behind them. The only future they have is their past.

They're always lingering beside yesterday's burnt-out campfire. Their testimonies indicate it, their outlook indicates it, their uplook indicates it, and their downcast look indicates it. And above all, their backward look indicates it.

I always get an uneasy feeling when I get around a group of people who are discussing the glories of the day that has passed. I always sense a burnt-out campfire, the ashes of a day that once was and is no more. A Christian's future is before him, and we ought to keep that in mind.

Not behind him, but before him. The whole direction of the Christian look is forward. Paul looked back a few times, briefly.

It is perfectly proper that we should occasionally feel a quick, happy look back to see where we've been and to remind ourselves of the goodness of God. But the soul of Paul was never set looking back. The

soul of Paul was always facing forward.

Now there's a little word, S-P-E-C-T, and it has different forms, but there's your word. And it comes from the Latin meaning to see or to look. And that little word, S-P-E-C-T, in common English, has two prefixes in front of it.

And your Christian life, the richness of it, the usefulness of it, the fruitfulness of it, will depend upon which prefix you attach to that word. Speck, meaning see. We get it when we say our speck tickles.

Nobody does anymore, but they used to. And now there are such words. But the word see, see, see all we see.

Circumspect, look around, all around you. But there are two prefixes that I want to mention. You have one or you have the other clinging or hanging to your soul.

There are one word, retro, meaning back. And P-R-O, pro, meaning forward. Every town has its prospect.

I have a new one. What does prospect mean? It means a forward outlook. And what does retrospect mean? It means turning clear around and gazing the other way.

Retrospect means standing at salute and looking at the setting sun. That's retrospect. But speck, you must do, brothers.

You're looking somewhere. Even if you're blind, you're looking somewhere. Your soul's got to look somewhere.

You can't escape that any more than you can escape breathing, any more than you can escape thinking. I heard of the man who said that he knew that he could stop thinking. They argued with him and judged him, told him he couldn't.

He said, I can't. So he said, I know what I'm going to do. I'm going up here and sit down on this rock, and I am determined I'm not going to think of an elephant.

There he sat on the rock. You know what he was thinking about all the time? He couldn't help it. Pachyderms and plenty of them.

You can't stop thinking and you can't stop looking. Your soul is facing some direction as a Christian. The Bible says, looking unto Jesus, the author and finisher of our faith.

Lot's wife looked back. I believe it's historically true, but I believe it is more than history. I believe that it is a brilliant object lesson.

She looked the wrong way. And because she looked back, she turned to Saul. So you are either retrospective or prospective in your outlook.

You're either looking back or you're looking forward. And your future will depend a great deal upon which way you look. I mean your future down here and perhaps even your future in the world to come.

Let us put the word retro aside. Let us think of the past only when we have to. Paul says, forgetting the things that are where? Behind.

I press forward. There was his attitude. Occasionally, two or three times when he had it to do, he stood and pointed back and told of his conversion.

That's legitimate. You never get fixed in that direction. Never.

Never. Never get a sore neck from looking over your own shoulder. Never.

Always look forward. Satchel Paige, the great Negro pitcher, said he never believed in looking back because he said there was always going to be something behind you. So he always looked forward.

Maybe that's why he's still pitching league baseball when he's nearly 50. Because he has had the simple little philosophy of never looking back to wonder what that is breathing on your neck. Go ahead.

God will take care of the fellow behind you. Prospect is the word for you and me. Forward is the word.

Look ahead. Expect something. For the Christian's future is more glorious than his past.

One moment of the Christian's tomorrow will be more wonderful than all of the glories of his yesterday. Assumably he'll live 969 years on earth. Yet if he died, then I think he did die and go to be with God.

One hour with God was more wonderful to him than 969 years living on the earth. I'd rather be a doorkeeper in the house of my God. For one day in thy courts is better than a thousand outside thy courts.

So let us Christians look forward. Look forward with expectation and hope because we are begotten again unto an inheritance. And that inheritance comes from God our Father.

It is ours by virtue of our relationship. There are other things that are to be rewarded. Some things that are present gifts.

But the inheritance is ours because we're the children of God. Therefore cheer up and believe and hope and look forward. For the most eloquent tongue or the most exquisite poetry could never adequately paint for us the glories that are ours by the inheritance, by virtue of our friendship with God and our relation to Jesus Christ.

Father, we pray thy blessing upon the truth. Pray thy blessing upon this service that follows. Let us, we pray thee, think on heavenly riches, the blood that was shed, but the blood that is still shed, the blood that is now on the altar, the sacrifice, the priest, the lamb, and all that is now ours till he comes and opens before us all the riches of his will to show us our inheritance.

It is ours in Christ's name. Graciously bless us as we wait upon thee. We ask it in Christ's name.

Amen.

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